CATHOLIC ·ACTION·

Vol. XXVIII, No. 5

May, 1946

N.C.W.C.—FAITH WORKING THROUGH LOVE

REV. PAUL F. TANNER

COMMON LAW AT THE BAR

THE WORLD GETS NO MERRIER

N.C.C.W. AND THE PEACE TREATIES

THE MOTHER OF CATHOLIC ACTION

PAX ROMANA IN PERU

Holy Father Speaks on World Food Situation

A NATIONAL MONTHLY PUBLISHED BY THE NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."
—Pope Pius XI.

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OUR COMMON CATHOLIC INTERESTS

SPEAKING in Dallas, Tex., to a meeting of the Association of Texas Colleges, a non-sectarian organization, the Most Rev. Robert E. Lucey, Archbishop of San Antonio, said the words "spiritual" and "moral," in common with other terms such as "democracy," "liberty," and "the free people of the world" have lost their meaning in the world today and need clarification. "We are brave enough," said Archbishop Lucey, "to print on our coin 'In God We Trust'" but are not sufficiently honest "to teach in our schools those fundamental imperatives without which we cannot form and fashion the whole man for the good life." Democracy cannot survive unless the fundamental Christian truths are incorporated into its way of life, he added.

Archbishop Lucey Discusses Meaning of "Spiritual" and "Moral"

"A country whose citizens have not the slightest vestige of civil or religious liberties," he pointed out, "is numbered among the democracies; a totalitarian despot whose people are slaves condemns Fascist tyrannies and speaks enthusiastically of the free peoples of the world. A materialist waxes eloquent over the spiritual awakening of submerged peoples and an atheist enters the lists to defend the rights of the human spirit. It is all very confusing. Are spiritual things merely synonymous with culture, education, material progress and human happiness, or have those words a deeper meaning?"

The Archbishop explained that "by the words 'the human spirit,' we mean the soul of man, an invisible, intangible, immortal substance created by God and endowed by Him with the faculties of intelligence and free will." He said that based on such truths, spiritual and moral values can be discussed.

"Religion teaches us," the Archbishop said, "what we are, why we are here and whither we are going—which is more than many people know."

Religion not only gives richness and fulness to human life, he said, but furnishes the only enduring and compelling motive to live according to human and Divine law.

"When religious knowledge, faith and love are eliminated, there is not much left to control human conduct," Archbishop Lucey said. "Certainly the irreligious masses will not be greatly impressed by civil law and its sanctions because the law is man-made and its sanctions are most uncertain. If we ask the masses of the people to practice justice and sobriety, obedience and purity, for the sake of society, they may well answer that they are society and they are a law unto themselves."

Only through faith in a power more than human, the Archbishop continued, can human conduct be controlled. "That power, that authority, that omnipotent ruler," he said, "is God, and religion is the science of God. That is why religion is supremely important."

Archbishop Lucey said he recognized the diffi-

culties to be met in teaching religion in tax-supported schools, but he also said: "It seems to me that there is no law in this land that forbids a theistic interpretation of man, history and human life. Natural theology is a fundamental science. We can discover the existence of God by the light of natural reason. The Ten Commandments reflect the natural law written in the human heart."

There are certain ultimates, the Archbishop reminded, upon which all men of good will can agree—the existence of God, His omnipotence, His wisdom and mercy; the authority of the natural law, its demands and its sanctions. These are the same self-evident truths in which the Founding Fathers gloried, he said, and on which they built the American way of life. "These are fundamental religious principles which will give some unity and meaning to liberal education as they give purpose and direction to life," said Archbishop Lucey. "These primitive truths are not adequate for Christian living, they cannot be compared to revealed religion, but they are better than nothing and will serve to counteract some of the errors of our day.

"This much is clear," Archbishop Lucey concluded, "there are certain truths found in the science of religion which reveal the dignity of man and the nobility of his spirit. These truths establish also the rights of man, his obligations in society and his sublime destiny. Unless democracy can defend itself by including these truths in general education democracy cannot survive."

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

May, 1946

2—Christ Child Society—National Convention, Washington, D. C.
8—Enthronement of the Most Rev. Albert G. Meyer as Bishop of Superior.
11-13—Marian Congress—Washington, D. C.
12—World Sodality Day.
24-26—National Council of Catholic Nurses—biennial convention, Toledo, Ohio. (Registration and a reception will be held the evening of May 23.)
22-23—Diocesan Youth Directors—Regional meeting, San Francisco, Calif.
23-25—National Catholic Press Association—Annual Convention, Boston, Mass.

June, 1946

10-13—Catholic Hospital Association of the United States and Canada—31st annual convention, Milwaukee, Wis.
10-15—Summer School of Catholic Action—Jesuit High School, New Orleans, La.
16-23—Institute on Industry—10th Annual; also, Institute N.C.C.W. Social Action Committee; Washington, D. C.

July, 1946

1-6—Summer School of Catholic Action—Morrison Hotel, Chicago, Ill.
8-11—Catholic Daughters of America—St. Louis, Mo.
29-Aug. 3—Summer School of Catholic Action—Our Lady of the Lake College, San Antonio, Texas.

August, 1946

11-17—Daughters of Isabella—National Circle, Milwaukee, Wis.
12-17—Summer School of Catholic Action—Boston College, Boston, Mass.
19-24—Summer School of Catholic Action—Fordham University, New York, N. Y.
20-22—Supreme Council of the Knights of Columbus—64th annual meeting, Miami Beach, Fla.
22-25—International Federation of Catholic Alumnae—17th biennial convention, Detroit, Mich.
23-26—National Conference of Catholic Charities—32nd Meeting; and Society of St. Vincent de Paul—Annual Meeting, South Bend, Ind.
26-31—Summer School of Catholic Action—Morrison Hotel, Chicago, Ill.

September, 1946

16-17—Catholic Conference on Industrial Problems—Regional Meeting, Hartford, Conn.
21-25—National Council Catholic Women—23rd national convention, Kansas City, Mo.

October, 1946

11-13—National Laywomen's Retreat Movement—6th biennial congress, Philadelphia, Pa.
11-15—National Catholic Rural Life Conference—"Victory Meeting," Green Bay, Wis.
21-22—Catholic Conference on Industrial Problems—Regional Meeting, Portland, Oreg.
25-29—Confraternity of Christian Doctrine—eighth national congress, Boston, Mass.

December, 1946

27-30—American Catholic Historical Association—Annual Convention, New York, N. Y.

THE MOTHER OF CATHOLIC ACTION

Rev. Charles A. Hart

ORIGINALLY, of course, the month of May was named after the Roman goddess Maia, goddess of growth or increase. In keeping with her custom, the Church of Christ sanctifies pagan usage and today, in the Church, this fifth month of the year is universally dedicated to Mary, the Mother of Our Lord. Daily devotions are widespread in her honor in every corner of the earth with every tongue of Christendom. The children of Mary are legion since Our Divine Lord from the Cross gave the human race to her care in the person of St. John the Apostle, that her maternity, in God's Providence, might have the widest possible opportunity to bless, to strengthen, and to save. As truly the Mother of God through Jesus Christ she is the Mother of the Mystical Body, His Church, which is Himself living in the world, doing just what He did in His life on earth, sanctifying mankind.

As Catholic Actionists, every member of the Mystical Body, the baptized and confirmed everywhere, are acting with the Lord through His Vicar on earth and those whom the Vicar has appointed as bishops of their souls. Thus, as Mother of the Mystical Body, Mary is the Mother of Catholic Action. Where the work of Jesus Christ and His Church is being done, there must she be in the midst of the workers, even as she provided the human body of the Lord as the instrument of His work, even as she was in the midst of that first tiny group in the Upper Room when the heavy hush of bereavement was upon them, and with them also in that ecstatic moment when the Holy Spirit came upon them to transform them from fearful men into heroic Apostles in the fullest sense of that high title. Indeed, she could be nowhere else by the express will of the Son of God, she who on ineffable occasion once said: "Be it done to me according to Thy word." As it was in the beginning so it has been through the centuries. Without Mary in mind, without prayer to her for guidance and counsel, a work of Catholic Action would be marked as somehow un-Catholic and quite likely be marked with lifeless sterility.

Like mother, like child! Mary in the mind of the Catholic Actionist, Mary on his lips, gives him of that superabundance of complete devotion to her Son's cause that the woman alone knows how to give, out of her womanly being, and none more perfectly than the Mother of God. Son and daughter of Action, behold your Mother! With her at your side you will feel strong. She has been called the woman wrapped in silence but she is never silent in behalf of her clients working in behalf of her Son. She has a way of making their frequently mediocre efforts turn out to be quite respectable, even notable. To Him who went down to Nazareth and was subject to her and Joseph for 30 years her intercession has, perhaps alone of all others, the power of a command. Remember the wedding feast of Cana at the outset of His public ministry when, at her intercession for the shortcomings of human effort, He anticipated His own careful plan of action and turned human littleness into immortally remembered abundance. Now, as then, she is at the bidding of the friends of her Son. Woman that she is, she has her way. How can her Son possibly look upon workers all consciously including her in their midst and not be moved to bestow special grace upon them. In this, her month, we may all profitably review our Catholic Action from this standpoint of our deliberate inclusion, or thoughtless omission, of her in all our plans.

Mary, Mother of Catholic Action, pray for us Actionists who have recourse to thee!

N.C.W.C.—FAITH WORKING THROUGH LOVE

Rev. Paul F. Tanner

THE Cross and circle emblem of the National Catholic Welfare Conference has become a familiar "trademark" to many American Catholics during the past quarter century.

The symbolism of the Cross and circle is not at all esoteric—the Cross is the emblem of Him whose death redeemed us and confirmed us as life-long seekers of His justice and truth. His Cross bespeaks our thrice-blessed faith without which the "rationale" of Catholicism is meaningless—the faith which inspires our doing for others in justice and love. The circle symbolizes the all-inclusive universality of enduring service—equally dispensing its strength to all without distinction. This Seal of Christ upon His World is a fitting escutcheon for the organization that is used by the Bishops of the United States as their chosen instrument of Catholic Action—whose avowed goal is the restoration of all things in Christ.

Previous articles in this series aimed at setting forth the true character of N. C. W. C., as distinguished from some current caricatures. The mechanical structure and something of its functions have been portrayed; this concluding article will attempt the more difficult task of setting forth a glimpse of the "spirit" that makes the body of N. C. W. C. really live.

That spirit, it seems to me, is best expressed in a short phrase of Saint Paul in his letter to the Galatians V, 6—"faith working through love." An insight into the implications of that phrase or formula will reveal the motivation that explains the truly magnificent record of service of N. C. W. C. during the past quarter century. Eternal salvation is achieved by a Christian in no magical or automatic way but rather through a life time of that sort of living faith in Christ that validates itself by concrete service of God and one's fellowmen, inspired by purest love. For it is charity or love that gives to faith its quality as a virtue—where love is, vice is extinguished and virtue reigns; love gives to service its dignity, its power, and its efficacy of meriting an eternal reward—it makes man divine, a friend and son of God, and, consequently, his deeds become worthy and pleasing to God and eligible for the eternal reward God has promised for such deeds. Finally, it is love that gives to service its orientation toward God, directing the Christian and all his life and works to his final end which is the praise and love of God. The spark, the initiative, the unseen energy that powers the Christian's life of service is faith; and it is a faith made warm and alive and vital by love. Truly St. Paul telescoped volumes of meaning in his brief phrase, "faith working through love", and it is this key that unlocks the mystery of N. C. W. C. Only deep faith working through unstinting love could have accomplished so much for so many with so little in material resources.

The intrinsic nature of Catholicism makes the evolution of some such coordinating mechanism as N. C. W. C. easily understandable. Union in Christ facilitates and effects union among Christians. Writing in 1928 Archbishop Dowling wisely observed that:

"Through the necessity of circumstance, the Catholic Church in the United States was founded and developed on the local, parish unit. What traditions it had of a universal and therefore of a national mission for the country to which it came were carried over from other countries. The particular groups of Catholics found those traditions both a stimulus and a handicap. They safely encased the Catholic faith: they prevented or made tardy the flow of that faith into wider and broader channels that shaped the thought, the purpose, the character of the nation as a whole.

"This phenomenon carried with it no blame. Our country itself had no unalterable, uniform purpose or character. Even that which is the fundamental of the nation—unity—was not accepted nor interpreted in the same way by all the constituent States. Our country has built far better than it knew. Massachusetts publicly claimed in 1812 its right to leave the Union. Lincoln's declaration that union was the keystone of national life appealed successfully only because the explicit consciousness of its truth, not at all clear to the founders, had come to the people seventy-five years later. The national life itself sprang from the fidelity of local groups. The founders of the Catholic faith saw, as their first obligation, the preservation and nurture of that faith in those under their care. The dangers and temptations immediately outside of that circle permitted no risk. The needs of the flock prohibited other interests.

"The root of strength remains today and must ever remain what it was then—the local, immediate group, the parish. The well-equipped parish

f today, with its church and school, priests' house nd sisters' convent, is the source that both begets nd feeds those strong Catholic men and women vho serve the Church and the country in places f high or low degree.

"The group multiplied. Their activities, prob-ems, and opportunities increased. Inevitably came mutual sharing in common civic, social and busi-ess life. The importance of the diocese as a vhole grew more evident; and the obligations of he people to care for the welfare of the diocese ecame one with their obligations toward the arish. For the very priest who was their pastor n Christ was educated and trained by the diocese: he standards of their schools were maintained by he diocese. What they received they would, in urn, give. The strength of the parish depended pon the strength of the diocese. Through the ight evaluation of the parish, Catholics were aining a larger and truer insight into their Cath-lic obligations to the diocese, to the Church uni-ersal in its common works, to the country in its eveloping national character, and to its common raditions and common labors that must be noulded and carried out before it would know he fulness of its strength.

"As we were established through the sacrifices nd generosity of missionaries—the Church in the Jnited States was on a missionary basis until 1908 —so has our interest in the missions both at home nd abroad helped to keep alive and fresh in our ouls, our Catholic obligation to the wider needs f the Church. The same interest has been no mall factor in the making of America.

"The historian may criticize the labors of our athers and urge that a keener appreciation of our lace and our responsibility in the national life hould have come earlier: that the position of the Church would be stronger and that America vould be in better estate had it so come decades go. Had we such a consciousness and a corres-onding organization, that historian might state, he Catholic Philippines would not have been sub-ected, as they are today, under the action of our wn Government, to de-Christianized education. Whether the indictment be true or not, two facts tand out clearly: the Church in the United tates has providentially been blessed with pros-erity, with increase; the Church in the United tates will fail in its duty if it does not meet to he full the opportunity as well as the obligation ow facing it.

"Eloquent and inspired prophet of this unity of Jnited States Catholics with each other through he Church was the great first General Secretary f N.C.W.C., Monsignor John Burke, C.S.P. Speaking on this, his favorite theme, he once said:

"The genius of the National Catholic Welfare Conference is our active unity that shows forth to the world the faith from which that unity is born, and which it must express. By that active unity we realize a little bit more definitely and wisely that we are members of the Catholic Church—the Catholic Church that is one and universal and apostolic. . . . We must express our active unity for the welfare, not only of the Church, but for all of mankind, for our country and for our homes. . . .

"Catholic unity demands the enlistment of the Catholic in Catholic work for and with his fellows . . . Catholic unity is preserved in Catholic work by that orderly procedure within the visible Church as Christ our Lord has constituted it.

"In the actual work of organization, Catholic unity is preserved by the obedience of every organization to the Bishop of the diocese. Nothing can take the place of that obedience. It is not arbitrary obedience; it is Christian obedience. . . . Where there is movement and work that go beyond a diocese, its truth and grace as Christian Catholic work must come from the concurrence of the Bishops of the territory affected, in cooperation with the Holy See.

"The National Catholic Welfare Conference is the Catholic body of the United States united in right order—bishops, priests, laity; united not with partial but with entire strength; united in counsel; pressing on individually and collectively to one supreme goal—the glory of God and the welfare of country.

"The N.C.W.C. is a voluntary organization . . . a free mutual cooperation between diocese and diocese, through a common central headquarters. . . . It is a voluntary union of Catholics for the more effective advancement of religion and of the moral public welfare. This note of voluntary union and voluntary cooperation extends through all its organization."

Thus the Cross and circle of N.C.W.C. reflect the wealth of doctrinal and historical reasons that make it an integral part of Catholicism in the United States.

In its humble and pedestrian way N.C.W.C. follows the inspiration given by Christ himself in the supper room when He set forth in immortal phrases the theme of Catholic unity: "that they may all be one as Thou Father in me, and I in Thee . . . that they also may be one in Us, I in them and Thou in me . . . that they may be made perfect in one." (*John XVII*, 21, 23.)

NATIONAL COUNCIL CATHOLIC WOMEN

N.C.C.W. and the Peace—
Council Meetings—Amarillo
D. C. C. W. — Milwaukee
Family Life Committee

N.C.C.W. AND THE PEACE TREATIES

CATHERINE SCHAEFER

Excerpts from the address given by Miss Catherine Schaefer, consultant, N.C.C.W. Committee on International Relations, at the meeting on Peace Treaties of the Peoples Mandate, Washington, D. C., March 21-22.

THE National Council of Catholic Women, in its work for peace, is interested primarily in educating its members in the unchanging spiritual and moral bases of peace. Without a solid foundation of principle based on a knowledge of the real nature of man—spiritual as well as physical—his ultimate end and his consequent needs, any program of action is apt to be dangerous, or worse than dangerous, because it is unrealistic and built on shifting sands. But it is also most necessary to study the grave situations of our time, where new social conditions, institutions and scientific developments—as well as occasionally bad will and evil designs—obscure and hinder the clear application of principle. This education on principles and facts of a just peace was undertaken by the Council with a new intensity back in 1939 at the beginning of World War II. It was at that time that Pope Pius XII began what he has continued with amazing comprehension and pointedness—the formulation of peace fundamentals in the light of new developments and of the particular evils to be overcome by our generation. These fundamentals form the backbone of the Council's peace education program. They are supplemented by statements of the American Bishops and official governmental declarations of principle, such as the Atlantic Charter. . . . The committee reports and pamphlets of the Catholic Association for International Peace, which have dealt with specific peace terms as well as organization, are freely used in this connection. . . .

These studies have promoted action of a more direct nature by individual women or groups on government policy, particularly regarding the establishment and character of international organizations, such as the United Nations, Bank, U.N.R.R.A., etc. In this connection, one of the cardinal principles has been that international organization should not be made to serve bad principles, or to enforce or give any sanction to bad treaties.

You will remember the Soviet-caused stalemate at the first session of the Council of Foreign Ministers on the ultimate participation of the United Nations in the peace treaties. Because of that the Board of Directors of the National Council of Catholic Women at its meeting early in November issued a statement which was given wide publicity. Its implications were the object of study among the Council's constituent groups:

"The hope of future peace rests largely on the peace settlements. Already there is being conjured up what Pope Pius XII calls 'the unspeakable catastrophe of a peace built on wrong foundations and therefore ephemeral and illusory.' In order to check the spirit of revenge and of self-aggrandizement of the victors and to do justice, not only to the defeated countries and their peoples, but to the common interest of all humanity, we believe the peace treaties should be considered and written by the United Nations, rather than by one or two or three or four powers. We believe the treaties should be concluded as speedily as possible."

The improvements in the United Nations Charter over the Dumbarton Oaks Proposals give some indication of how discussion-mobilized public opinion can moderate, if not obliterate, the selfish, unjust, or unwise demands of one or other nation.

Thanks to the agreement of the meeting of Foreign Ministers at Moscow in December, and to the influence which our Foreign Minister was able to wield in securing that agreement, a conference has now been called for May 1 of all the allied nations. This will consider, as you know, the peace treaties with Italy, Rumania, Bulgaria, Hungary and Finland, each of which will have been initially formulated by various combinations of the Great Powers. As soon as the terms of the draft formulation are made public, the National Council of Catholic Women shall consider it a duty to use the same technique of judgment, criticism and action as was applied to the Dumbarton Oaks Proposals with such salutary, if insufficient, results.

Germany, Austria and Japan will not be considered at the forthcoming conference. However, the same general principles hold for settlements with all of the defeated countries. These have received expression in the Papal Peace Program, in

the Atlantic Charter, and in great degree in the United Nations Charter, and more recently in the American Bishops' Statement "Between War and Peace." These principles seem gravely endangered in the forthcoming treaties. . . .

Not only the physical unity of the world, but the indivisible nature of truth, justice, and charity —and consequently of peace—is becoming increasingly evident over the wreckage of our utilitarian age. We must have just peace treaties, we must have a just world organization and we must have justice in the distribution of the earth's riches on a world scale. We cannot have just one or other of these. We must have them all; otherwise, we shall be engaged in a losing struggle to prevent another world war. Obviously the first and fundamental requisite is mutual trust and good will. Because the United States is so strong and powerful that the entire free world depends on us, we must do all in our very great power to secure this by diplomatic and organizational means. It cannot be done by the sacrifice of principle. That way we both lose our honor and betray the world.

There is another way, however, of touching hearts hardened by fear, suspicion, and hate, or inflated with pride and ambition, which have proved themselves impervious to human endeavors. In the words of Pope Pius XII in his magnificent encyclical *On the Function of the State in the Modern World*: "God can do all things. As well as the happiness and the fortunes of nations, He holds in His hands human counsels and sweetly turns them in whatever direction He wills: even the obstacles are for His Omnipotence means to mold affairs and events and to direct minds and free wills to His all-high purpose. Pray then . . . pray without ceasing."

That way, also, the National Council of Catholic Women urges its members to take.

THE APPEAL OF WAR'S CHILD VICTIMS

In a recent letter to Diocesan Council Presidents, Mrs. Thomas G. Garrison, national president, urges all N.C.C.W. affiliates to rededicate themselves, during the month of May, to the great work of providing clothing for the children of war-devastated countries. They are asked, "as mothers and as women," to care for these helpless little ones in Mary's name.

POPE'S MESSAGE HIGHLIGHTS MEETINGS

The Holy Father's address on "Women's Duties in Social and Political Life" gave the keynote to diocesan council meetings held in recent weeks.

Brooklyn . . . At the 5th annual convention of the Brooklyn D.C.C.W., held January 26, and attended by over 1,000 women, Dr. Eugenie A. Leonard, dean of women at the Catholic University of America, took the message of his Holiness as a guide in her remarks. She told the delegates that the problems of juvenile delinquency and child labor in the United States today are "a challenge to every American woman" and urged the women to meet this challenge by following the teaching of the Holy Father and making their influence felt in public life. Rev. Edward E. Swanstrom, assistant executive director, War Relief Services-N.C.W.C., told of the deplorable conditions in Europe, as he had seen them on his recent tour. The convention opened with Mass, celebrated by the Right Rev. Msgr. Edward P. Hoar, V.G. Mrs. James L. Cahill was chairman of the day and Mrs. Henry Mannix, honorary president of the Brooklyn Council and national director from the Province of New York, was an honored guest. A feature of the luncheon meeting was the presentation of hospital committee awards to 48 ward aides, trained and serving in hospitals throughout the diocese. Mrs. Daniel A. Doyle was elected president, succeeding Mrs. Arthur S. Aubry.

Newark . . . The Holy Father's address was the subject of a forum held March 10 by the Mt. Carmel Guild of Newark. More than 300 women from the 20 units of the Guild attended, with Mrs. Thomas J. Smith, president of the Guild and director, N.C.C.W., presiding. Miss Rose M. Donovan was forum moderator. Mrs. John A. Delaney, president of the Trenton Diocesan Council of Parochial P.-T.A's, also addressed the meeting, speaking on the subject "Aspects of Christian Family Life." The forum was followed by a reception in honor of the Very Rev. Msgr. James A. McNulty, newly-appointed moderator general, and the Rev. Paul L. Collins, moderator of the Newark Center.

Portland, Oreg. . . . The largest gathering since before the war assembled for the convention of the Portland, Oreg., A.C.C.W., held March 26 and presided over by Mrs. E. J. English, president. The theme of this convention also was "Women's Duties in Social and Political Life." Sister Miriam Theresa, S.H.N., dean, Social Science, Marylhurst College, spoke on the theme of the meeting. She assailed the liquor problem, which, she said, the women can remedy, at least as far as it involves young people, "if they will face it courageously."

She said that "the advent of the cocktail as a respectable social form of amusement for young persons had done much to initiate young women as well as men to the use of the glass crutch when they are confronted with problems." This, she felt to be "one of the most subtle of the undermining factors in our Catholic homes today." The luncheon address was delivered by the Most Rev. Edward D. Howard, Archbishop of Portland, who commended the efforts of council members to obey the Holy Father's injunction "to restore as far as possible the honor of the woman's and the mother's place in the home," while at the same time, offering service and leadership to their communities and their country when both are needed. Present officers will serve another year.

Detroit . . . The 8th annual convention of the Detroit A.C.C.W., held March 28, honored the new Cardinal of Detroit, His Eminence, Edward Cardinal Mooney, who offered the Mass opening the convention. Mrs. Thomas G. Garrison, national president, in extending the congratulations of the N.C.C.W., said that the "recent history-making consistory had brought a feeling of closeness and unity to Catholics all over the United States." Addressing the convention, His Eminence asked the women to stress the Catholic idea of the family. He told them that the Christian home is essential if Christianity is to be saved. He urged all to enter wholeheartedly into the peacetime program of the council, saying that he would like to see the work developed more and more on the parish level. Mrs. Harry A. Lombard, the retiring president, summarized her four-year term, saying that the Council "had shown the city and the nation what Catholic women can accomplish when they work together." She is succeeded by Mrs. G. Russell French, elected president at the convention. The meeting closed with Institutes on Day Care, the Catholic Volunteer Bureau, and the Family Rosary.

AMARILLO D.C.C.W. RE-CONVERTS TO PEACETIME PROGRAM

Texas—that vast territory of plains and ranch land—faced the wartime restrictions of gas and tires, and abandoned many of its meetings. This did not mean the curtailment of war work; on the contrary, individuals and organizations rallied to the call. In the vanguard was the Amarillo D.C.C.W. Its member groups sponsored religious discussion clubs and Communion breakfasts for WACS, Spanish classes for wives of military men, and open house affairs—known as Waffle Suppers—for service people, and cooperated in War Bond and Stamp drives, Red Cross activities, and U.S.O.-N.C.C.S. work. The Missionary Catechists stationed in the diocese found in the Amarillo Council willing helpers in their missionary activities among the Spanish Speaking. The D.C.C.W. also acted as a channel for the relief drives for clothing and canned food for the destitute people in the war areas.

Now, the Amarillo D.C.C.W. re-converts to a peacetime program. At the invitation of the Most Rev. Laurence J. Fitzsimon, Bishop of Amarillo, a series of district council meetings was held, in San Angelo, April 8; Big Spring, April 9; Plainview, April 10; and Hereford, April 11. These were the first district meetings since the spring of 1944. Each meeting was attended by His Excellency; Rev. James Fitzgerald, vice-chancellor of the Diocese of Amarillo; Mrs. P. L. Bottoms, president of the Amarillo D.C.C.W.; and Miss Mary Donohoe, of the N.C.C.W. headquarters staff.

Bishop Fitzsimon addressed each meeting, thanking the clergy and women for their perseverance in the work of the Council during the war years and asking their cooperation in strengthening the organization of the Diocesan Council in the years to come.

The theme of the meetings, "The Catholic Woman in Social and Political Life," formed the basis of discussion of the Amarillo D.C.C.W. as an instrument in the "preparation and formation of women for social and political life." Miss Donohoe pointed out the effectiveness of the Council in this regard since it links the existing local societies of Catholic women within the diocese with the National Council of Catholic Women and thus gives them an authoritative source of information and material.

Already one great peacetime work is being carried on by the Council. Joining with other councils throughout the country, the Amarillo D.C.C.W. is answering the appeal of the National Council and War Relief Services-N.C.W.C. in furnishing clothing for the needy children and Sisters abroad. At the Amarillo District Council meeting, held in Hereford, St. Anthony's Parish Council displayed an ingenious assortment of fine, sturdy clothing made from feed sacks and fertilizer bags by the women of the parish for children in these devastated areas. The war relief reprints, "Children in Need," were distributed at each district council meeting and the continuing need of these destitute people was stressed.

The election of district officers to lead their respective district councils during the coming year was an important feature of the meetings. Mrs. J. A. Lindle, San Angelo District; Mrs. J. R. O'Callaghan, Sweetwater District; Mrs. Leo Witkowski, Lubbock District; and Mrs. Earle Shields, Amarillo District, will serve in this capacity.

MILWAUKEE FAMILY LIFE COMMITTEE MOBILIZES FOR ACTION

GERTRUDE W. OTT
Chairman, Family Life Committee,
Milwaukee A.C.C.W.

THE Committee on Family and Parent Education for the Milwaukee A.C.C.W., since its inception in October, 1944, has endeavored to carry out the program suggested by the N.C.C.W. and the N.C.W.C. Family Life Bureau, with the general aim of making parents and young people family conscious.

Two outlines of the program were made, one for the use of district chairmen and one for parish chairmen. These outlines were sent to all affiliates and provoked immediate response. At the first committee meeting we set ourselves the task of forming a nucleus of Catholic women who are seeking to know fully the mind of the Church on Christian marriage. The members were asked to give a definite time each day, or each week, for study and for special prayers. Arrangements were made with the Reverend J. J. Holleran, professor of Sociology at St. Francis Seminary, to act as consultant for the committee.

In June of 1944, forty chairmen were registered throughout the archdiocese who were preparing to form discussion clubs. In many parishes, discussion groups developed from sewing circles, which were being formed at this time to mend and prepare clothing for the stricken people of Europe.

At the request of the Council, one of Milwaukee's Church Goods Houses prepared a reading list on the family. Two hundred and fifty copies have been distributed.

Great impetus was given our efforts by the visit of Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, N.C.W.C., on October 3, 1945. He approved a training course for Family Life chairmen. One phase of this program was realized when Father Holleran gave a series of four informal talks on "Human Relationships in Marriage," to which all the women in the archdiocese were invited. This was followed by a Cana Conference. Later, the series was repeated to a group of four hundred in the Kenosha District, at the request of the Family Life Committee there. Father Holleran has also accepted an invitation to conduct a one-day retreat for the Family Life Committee in the Sheboygan District.

We hope to make the Feast of the Holy Family one of the highlights of our year's work, with special services in the parish churches, together with renewal of marriage vows and consecration of the family to the Sacred Heart. This type of service was conducted in one parish this year with about four hundred people in attendance. A special invitation was extended to young couples who had been separated by the war.

Our plans for National Family Week include a marriage clinic, in cooperation with the Youth Committee, for young women contemplating marriage; an evening lecture for husbands and wives; and a brief radio talk on the work of the committee.

The committee meets bi-monthly, when each chairman is asked to report, future plans are discussed, book and pamphlet reviews are given and articles from a current magazine—usually *The Family Digest*—are discussed.

With the full support of our Moderator and all the officers of the Council, as well as the press and most thoughtful people in the community, we look to the future with confidence that the efforts of the Family Life Committee will bear fruit in our own homes and in the homes of others.

YOUR CHANCE TO LEARN

The National Catholic School of Social Service will again be the scene of two Institutes, sponsored by the National Council of Catholic Women and the Social Action Department, N.C.W.C., when the Institute on Industry, now in its tenth year, and the second Institute for Chairmen of the Social Action Committee of the N.C.C.W. meet from June 16 to 23.

The two Institutes, which will run concurrently, with some joint sessions, will afford an opportunity for young women workers and Social Action Committee chairmen to learn Christian social principles in the light of the Papal encyclicals. Each course will meet the needs of the students, that for the industrial workers concentrating on labor problems, labor legislation, post war economic changes, parliamentary law and public speaking, and for the Social Action Committee chairmen information on Catholic social teaching and organizational procedure which will provide training in leadership so sorely needed today.

An outstanding faculty of experts in the field of Catholic social teaching will conduct these Institutes, promising to those who attend a week of valuable experiences and information. Every effort to increase the enrollment in these Institutes will yield rich returns.

Twenty-five dollars will cover the week's expenses, including tuition, in each Institute. Application and inquiries should be addressed to the Director, Institute on Industry, National Council of Catholic Women, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

(Turn to page 15)

THE WORLD GETS NO MERRIER

Contributed by the N.C.W.C. Bureau of Immigration

Nowhere to Go . . . Foremost among immigration problems these days is the question of the displaced persons, familiarly called DPs by those dealing with them, who are in the American Zones of Occupation in Germany and Austria. By virtue of President Truman's directive of December 22, 1945, these persons are to be brought to the United States under the respective quotas of their countries of birth and upon the guarantees of support either of relatives and friends here or upon the corporate guarantees of welfare agencies. Early in the year the necessary State and Justice Department officials sailed to Europe for the purpose of processing these cases and the individuals are to be screened by the Army as well in order to be certain that none possessing subversive ideas are granted visas. The machinery for working out the project is still incomplete, however, and requiring considerable planning and discussion by both government officials and welfare agencies in order to arrive at a plan satisfactory to all. The National Catholic Welfare Conference is, of course, one of the agencies interested and participating in the project.

"Gentlemen of Japan" . . . Many tragedies and injustices have occurred as a result of the horrible war which has just ended until a good many people have become numb from hearing about them and accept them as something that is inevitable. But they continue to hurt the victims just as much and now that the war has terminated they should not be unavoidable.

We have in mind at present two groups of Japanese who were brought here from Peru for internment for the duration for security reasons. The Peruvian families of one group accompanied them. Those of the other group did not and are still in Peru. All of these Japanese have lived for many years in Peru, many, if not most of them, own their own businesses there and, so far as we have been able to learn, they are not suspected of having engaged in any subversive activities. They were brought here merely because they were Japanese, just as this country re-located Japanese who were living on the West Coast and moved them to what were known as re-location centers, although no charges were made against them. These Japanese from Peru are not at present being held by the Enemy Alien Control but they *are* being necessarily detained by the Immigration and Naturalization Service because they have no immigration status in this country and under our laws Japanese, being ineligible to citizenship, are inadmissable for permanent residence.

The tragic angle is that Peru has refused to take these Japanese back, in spite of the fact that practically all of them have Peruvian wives and children. On the contrary, Peru has agreed to take back all of the Germans who were brought here from that country although it is our understanding that only those Germans were brought from South and Central American countries for internment who were at least suspected of adhering to Nazi ideology. Therefore these Japanese are faced with the practical certainty of being returned to Japan, to which they shrink from having their families accompany them and many of the families find themselves unable to accept the life of hardship this will entail and will remain in or return to Peru, with the ensuing family separations. The N.C.W.C. Bureau of Immigration is the recipient of many pitiful letters from these men and is still hoping that the Peruvian government will be persuaded to change its mind. Peru and Bolivia were the only countries from which Japanese were brought here and Bolivia has agreed to take her Japanese back.

Young Poles to America . . . At Colonia Santa Rosa near Leon, Guanajuato, Mexico, there was set up in 1943 a welfare center for 709 Polish refugees, among them 264 children, mostly orphans, and to it were assigned Polish-speaking welfare workers from War Relief Services-N.C.W.C., to conduct the recreational and occupational activities of the group. Now that the war is over the question of what is to become of these orphaned children has been brought to the attention of the Catholic authorities in the United States as obviously they couldn't be sent back to Poland under present conditions and the Mexican government had agreed to give them only temporary shelter. The camp in Mexico is to be closed on June 30. Polish orphanages throughout the United States have been anxious to get these children and "American Relief for Poland" has applications from families of Polish background for four times as many children as are involved in the colony in Mexico. The State Department has funds with which to defray transportation costs from Mexico to any point in the United States.

With proper ecclesiastical sanction therefore, the reception and care of these orphans has been

arranged in several Archdioceses and Dioceses and corporate affidavits of support, acceptable to the immigration authorities, have been supplied by the Catholic Committee for Refugees, this being the province of that committee. Every child will have institutional placement well arranged for before leaving Mexico and home placing will be undertaken promptly after arrival at destination here. The children will travel in several different groups, accompanied by N.C.W.C. workers, the inspectors at the Mexican border port having been informed of the authorization for their admission to the United States.

Love 'Em and Leave 'Em . . . The N.C.W.C. Bureau of Immigration has been receiving a good many requests in the last few months from Belgium and France for reports on the background, religion, freedom to marry and general character of some former members of our armed forces who, it appears, have been stirring the pulses of certain demure maidens in the countries mentioned, and whose conservative papas and mamas now want to know whether the intentions of the young men are honorable. Unfortunately, the Bureau has found that in most cases the boys in khaki had no intentions at all, in some cases they were already married and in at least two cases they were colored, Europeans of course, not being so sensitive on the subject of race as we are. The Bureau has consequently been going around feeling like a big, bad ogre that shatters little girls' dreams of living in the wonderful United States of America, where everyone has two automobiles, at least one pair of nylons and all one wants to eat.

Service Men's Families . . . Service men and their war brides form another group these days which the Bureau is frequently called upon to help. Naturally it is just the cases that do not fall within the general regulations that come to our attention. Public Law No. 271 exempts all alien wives of men who served in World War II from the usual requirements of documentation, visas and physical and mental examinations. However, it is only the wives and children of men who served overseas whom the Army and Navy transport here free of charge.

A young Chinese who derived American citizenship through his father's birth in the United States, called a few days ago to ask how he could get his Chinese wife and two children as well as an eight-year-old adopted child to this country. He had served in the Army but not overseas so it was necessary to explain to him first of all that he would have to arrange himself for their transportation. We then had to face the problem of the adopted child. The wife and the boy's own two children are exempt from the visa requirements but the adopted child is not. Further, the very small Chinese quota of 105 a year is considerably over-subscribed. We suggested therefore, that the young man submit to the American Consul in China evidence of the adoption and of his ability to support the child and explain in his affidavit that he and his wife have had the little girl since she was two years old, that there is no one with whom to leave her in China and that he therefore requests a visitor's visa for her so that she may accompany the family and go to school here. Upon her arrival the usual guarantees of support can then be sent to an American Consul in Canada and the child's name be placed on the waiting list for an immigration visa under the Chinese quota. We hope the plan will work out.

The Poor DP's . . . One request that reached the Bureau the other day arrived in a rather roundabout way. It was sent by a Church of England welfare worker at the Belsen Concentration Camp in Germany to the Church of England Refugee Committee of London, which transmitted it to the Catholic Committee for Refugees in London, which forwarded it to us. We were asked to locate a certain relative of some Catholic Hungarian displaced persons in the camp, who were expressing a wistful but not too lively hope that "Uncle Julius" would help them come to America. The relative had, needless to say, moved, leaving no forwarding address but the Bureau found him through the kind cooperation of one of the pastors in the town in which he had lived. The Church of England worker charitably wrote: "I apologize for troubling you but feel you will appreciate that one feels bound to try every possibility of helping—also that one cannot ignore the distress of this group on the ground that they belong to an enemy nation. Poor things—their responsibility for the war is nil." We hope the relative will decide to help them out and have offered him the assistance of the N.C.W.C. Bureau in the somewhat complicated procedure.

Re: "Conchies" . . . The Supreme Court has reversed its previous decision that an alien who refuses to serve in our armed forces is ineligible to citizenship. It has now ruled that such an alien may be naturalized providing he agrees to serve in any other part of the war effort. The Bureau has in mind one rather nice Spaniard whom this ruling should affect. He has lived here for twenty years, is married and has an American-born child, but because he is conscientiously opposed to the shedding of blood he claimed exemption from military service. He was never admitted legally but was arranging for legal entry only to find that he was obliged to leave the country because a person who is ineligible for citizenship is also ineligible for admission. He will now have a chance to have his case reopened.

Month by Month with the N. C. W. C.

Inter-American Central Office of Catholic Action Publishes Report on Conditions of Working Classes

The Inter-American Central Office of Catholic Action in Santiago, Chile, has published an extensive report on the social conditions prevalent among the working classes of the Americas. Besides giving a comprehensive picture of the economic, cultural and religious life of the laboring classes, it also points out the various things that Catholic Action groups have done to aid these people. The material in the volume is drawn from the reports of delegates to the First Inter-American Week of Catholic Action held in Santiago in June, 1945.

The Inter-American Office was established following that meeting and has met with the approval of the Hierarchy of both Americas and its general plan of activity has been submitted to the Holy See.

Former President of C.A.I.P. Honored by University of Notre Dame

In the nomination of Dr. Carlton J. H. Hayes, internationally known historian, author and diplomat, as the 1946 recipient of the Laetare Medal, the University of Notre Dame has recognized the "brilliant discharge of a wartime diplomatic mission that called for extraordinary tact and forthrightness" and "elicited from the President of the United States a very special tribute and the abiding gratitude of his countrymen." In announcing the award, the Very Rev. J. Hugh O'Donnell stated of Dr. Hayes: "In a world given to recognition of expediency, he ever has been the champion of principle."

Dr. Hayes is the 64th recipient of the medal, which first was awarded in 1883 to another eminent historian, John Gilmary Shea. The medal is awarded by the university to the person it considers the outstanding American Catholic of the year.

A native of Afton, N. Y., Dr. Hayes was graduated from Columbia University in 1904, the same year that he embraced the Catholic faith. He holds Master and Doctorate degrees from Columbia University. During World War I, he served as a captain in the Military Intelligence. He is a former president of the American Catholic Historical Association and of the Catholic Association for International Peace.

Dr. Hayes served as Ambassador to Spain from 1942-1945, during one of the most critical periods of the war. Dr. Hayes' experiences in Spain have been described in his book, *Wartime Mission to Spain.*

N.C.W.C. Family Life Bureau Aids Activities of National Family Week

A great variety of programs in Catholic homes, parishes and institutions will mark the fourth consecutive observance of National Family Week May 5-12, according to reports received by the N.C.W.C. Family Life Bureau. The Bureau's choice for the Catholic Mother of the year will be announced on the closing date of the observance, May 12, which is also Mother's Day.

The purpose of National Family Week, the Rev. Edgar Schmiedeler, O.S.B., head of the Bureau, pointed out, is to "develop a keen consciousness of the great values and fundamental importance of the home."

One noteworthy development has been the great interest shown in the dissemination of Catholic literature on marriage and the family, Father Schmiedeler said. Newly printed booklets being used in the observance are *Towards a Better Family Life* (40c); *Parent Education* (20c); *Pastors Look at the Family* (20c); *Population* (15c); *Please! Shelter for My Family* (5c); and *America's Challenge the Broken Home* (5c). The entire group of six is being offered at $1 per set.

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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C. A. I. P. HOLDS 18th ANNUAL CONFERENCE

THOMAS H. MAHONY, of Boston, was elected president of the Catholic Association for International Peace at the close of the Eighteenth Annual Conference of the Association at Hartford, Connecticut, April 22-23, to succeed Dr. George N. Shuster, president of Hunter College. Mr. Mahony, who is chairman of the Association's Committee on International Law and Organization, represented the C.A.I.P. at the San Francisco Conference.

Avoiding war, which today would be an atomic war, and therefore a total war involving the unjust destruction of millions of innocent lives, "is the greatest moral obligation that lies on the countries of the world today," Rev. Wilfrid Parsons, S.J., of Catholic University, Washington, told the Conference. He called for the removal of the political, religious, social and economic reasons for war and the prevention of an atomic arms race. "Therefore, the world as a united whole must gain control of armaments, and not leave their unlimited production to the will of any one nation." Father Parsons concluded. The Rev. E. A. Conway, S.J., of the N.C.W.C. Social Action Department, declared that if the United Nations Commission on Atomic Energy fails we must look forward to an atomic arms race, and he urged religious people to "assume their share of the arduous job of working out a rational and workable plan."

"The war is not ended," Dr. Elizabeth Lynskey, associate professor of political science at Hunter College, stated in discussing Great Power Policies and the Peace Treaties. The economic war of ideologies is still going on, she said, as is the war of nerves which is a product of the contest for power balance before the establishment of the peace. The most important conflict which exists among the great powers is that between freedom and totalitarianism. An enforceable guarantee of human rights she declared most essential to resolve this basic conflict. Otherwise, she said, there will be no peace. A panel discussion followed.

A session of the United Nations was addressed by the Rev. Robert A. Graham, S.J., of *America*, who described the United Nations at work, both in London and in New York; by Thomas H. Mahony, who urged efforts to remove the veto power in the Security Council; and by Charles P. O'Donnell, of the United States Department of State, who described the economic, social and cultural factors.

The case of the dependent countries and peoples was also handled in panel discussions introduced by Dr. James M. Eagan, of the College of New Rochelle.

Dr. George N. Shuster told the luncheon meeting that the Catholic Church has sponsored a pattern of social values which give genuine liberty and justice to humankind. However, he said that materialism and its chief manifestation, greed, are fast leading humanity to destruction. His Excellency, the Most Rev. Henry J. O'Brien, D.D., Bishop of Hartford, declared that the world organization must be guided by an enlightened and interested public opinion, illuminated by the dictates of justice and charity. "The American people," His Excellency said, "must begin to think of the problems of peace as their own."—*Catherine Schaefer.*

WITH OUR NATIONALS

International Federation of Catholic Alumnae: Mrs. James F. Looram, of Elmhurst, New York, a member of the executive board of the I.F.C.A., has been named vice-chairman of the American Mothers' Committee of the Golden Rule Foundation. This Committee will choose the American Mother of 1946.

National Council of Catholic Nurses: The Catholic Nurses' League of the Diocese of Pittsburgh, an affiliate of N.C.C.N., sponsored an international night, which brought together leaders of international nurses' organizations. Since there are more than 650,000 needy nurses, many of them nuns, in the war-torn countries, this meeting was for the purpose of discussing ways and means of alleviating their sufferings.

BRIEFS

N.C.C.W. has learned with pleasure of the award of the *Pro Ecclesia et Pontifice* medal, for her outstanding work, to Mrs. J. A. Wicke, president, Dubuque A.C.C.W. The simple, but impressive ceremony of presentation of the medal was held in the chapel of the home of His Excellency, The Most Reverend Henry P. Rohlman, Archbishop of Dubuque.

Miss Dorothy J. Willmann, associate editor of *The Queen's Work* and organizational secretary for parish sodalities at the central office of the Sodality of Our Lady, St. Louis, will attend the youth section of the meeting of the International Union of Catholic Women's Leagues, to be held in Ghent, Belgium, beginning April 15.

NATIONAL COUNCIL CATHOLIC MEN

Communist Persecution—Chosen Men—Confucius Said . . . — The Right to Organize— Radio Schedule

COMMUNIST PERSECUTION RIVALS NAZI SAVAGERY

As managing editor of the Communistic "Daily Worker," Louis F. Budenz was a leading Communist before his return to the Catholic Church on October 11, 1945. Msgr. Fulton J. Sheen's reply to an attack in 1936 and a subsequent conversation with Budenz at a dinner engagement started the editor on the way to his return.

At the time he was formally received back into the Church he stated: "Catholicism contains the healing lesson needed not only by the individual but by all mankind and all nations. . . . Communism . . . aims to establish a tyranny over the human spirit; it is in unending conflict with religion and true freedom."

On account of the importance of the subject today, we are presenting this release of April 4 by the "N.C.W.C. News Service."

THE Communist persecution of religion is now in the open for the entire world to view and the "neo-Nero assault on Catholic Christians in Poland and Ruthenia rivals in savagery the brown-shirted and black-shirted reigns of terror," Louis F. Budenz, former editor of the Communist *Daily Worker* who returned to the Catholic Faith last year, declared in a statement here after he had testified at a closed hearing of the House of Representatives committee investigating un-American activities.

Mr. Budenz, who is now on the faculty of the school of journalism at the University of Notre Dame, declared every Communist is "a potential spy against the United States." He added that he had no desire "to pillory any individual Communist" and said he had counseled the congressional committee that to "confuse labor and the Communists would be a grave mistake."

The Rev. Francis P. Cavanaugh, C.S.C., dean of the College of Liberal Arts at the University, accompanied Mr. Budenz at the hearing. The former Communist editor explained that he had asked Father Cavanaugh to come with him because "I want Notre Dame University to be fully advised of what transpires and I appreciate deeply the university's splendid cooperation with me and for me."

The full text of Mr. Budenz' statement follows:

"In responding to the subpoena of the committee, there is no disposition on my part to pillory any individual Communist. Quite to the contrary, I pray for each and every one of them every day, that they may abandon their atheistic and anti-American affiliation. It is to the Communist system that I am opposed, with its iron dictatorship over the liberties and souls of men.

"What I did state to the committee, as I had reluctantly found from my experience, is that the Communist Party in the United States is a direct arm of the Soviet foreign department. It served a foreign power and never swerves from such service by a hair's breadth. What I further had to state was that the policy agreed upon and exemplified by the orders conveyed last year in the Jacques Duclos (French Communist leader) letter was one of continuous hostility to the United States and injury to the American nation. It was a Hitlerite policy of world domination, to be established step by step through fifth columns. The documents of the discussion on that letter, backed up by the documents in regard to the intent of the Communists over the years, expressed that aim in black and white.

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"Whether that policy will be changed or not remains to be seen. There has been no indication of any such change; everything points to its continuance. That aim is the building up of Soviet power through the same domination of other countries that Hitler brought about, directed at the eventual destruction of the American nation.

"The Communist persecution of religion, to which I referred at the time of my return to the Catholic Church and which has been emphasized in Communist circles, is now out in the open for all the world to note. The neo-Nero assault on Catholic Christians in Poland and Ruthenia rivals in savagery the brown-shirted and black-shirted reigns of terror.

"Any good relations with Soviet Russia will have to flow from bringing all these cold, hard realities to the attention of the Soviet State, in my opinion, and in some way reaching the people of that nation, shut in now behind walls of police censorship.

"Among Communists in this country, there are many who have become such out of an original sense of social injustice but who are now most unhappy in their association. They are beginning to realize that each one of them is a potential spy against the United States. I told the committee of my hope that many of these people will realize the sedition against the United States of which they are in grave danger of being guilty.

"To confuse labor and the Communists would be a grave mistake, I told the committee; but to neglect the education of the American people to the anti-American intent of the Communist organization would be a profoundly unpatriotic act."

CHOSEN MEN

"IF ONLY I were ten people!"

How often have you made this wish—or hopeless cry of despair?

And who has more right—more provocation—to say it than the overburdened priest?

His indispensable work—Masses, instructions, novenas, stations, sick calls, supervision of the school, management of parish business, conferences, meetings, meetings, meetings—these daily duties alone are enough for the energy, hands, and time of several persons.

And, though he is "on the go" day and night, it is safe to say that for every thing he does, he thinks of ten more that he would like to do, that he *would* do if only he were ten persons instead of one.

But a priest, after all, is only a human being, with physical limitations—even though the ringing phone and doorbell don't seem to be aware of the fact.

These are days of restlessness, of change. Days of insidious, subtle growth of evil forces.

We need the work of priests now perhaps more than ever before. And at the same time we have an unusually great shortage.

Pope Pius XI stated the problem on June 11, 1929: "On the one hand, we deplore a society growing ever more pagan, wherein the light of the Catholic faith is growing faint in souls. In consequence, the Christian sense, and the purity and integrity of morals, are also waning within them to a really alarming degree. On the other hand, we grieve because the clergy is quite insufficient to cope with the needs of our times."

Again, on April 2, 1931, he said: "The activity of parish or other priests, however zealous and earnest it may be, is insufficient for the great needs which the apostolate must confront in the time in which we live."

If only a priest could be ten people!

And yet, in effect, he may be ten, or twenty—or five hundred.

How?

Having stated the problem, the Holy Father himself gives the answer: "It is necessary, then, that the clergy should seek out chosen men, as many as possible, to work side by side with them and to cast everywhere the fruitful seed of religion. And it is through the associations of Catholic Action that the laity will provide this assistance."

It is not just desirable or advisable or prudent to "seek out chosen men." It is *necessary—indispensable.* This fact was emphatically stated by Pope Pius XI on December 4, 1924: "Catholic Action we deem to be as indispensable at the present time as the priestly ministry itself."

On April 19, 1931, The Holy Father was equally emphatic: "Catholic Action is not only lawful and necessary, but indispensable. The episcopal apostolate of today, a continuation of the primitive apostolate of the Twelve, is no longer self-sufficient." A month later he added: "It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and to train fittingly these lay apostles."

The National Council of Catholic Men has a comprehensive and proven plan for "extending the arm" of pastors and putting into practice the exhortations of the Popes. The plan is fully explained in N.C.C.M. booklets: the *Pastor's Outline for Training Laymen Leaders* and the *Manual of Instructions: Catholic Action for Men,* available to affiliates.

As space permits, these columns will contain articles based upon this plan.

Write for the booklets—today—and watch for the articles in coming issues.

THE RIGHT TO ORGANIZE

PAUL WEBER

Last month these columns contained an outline of the Labor Institute of the Detroit A.C.T.U. (Association of Catholic Trade Unionists). Today we are happy to present the first part of Lecture II, "Fundamentals of Social Justice," by Paul Weber. Mr. Weber is editor of "The Wage Earner," published weekly as the official organ of the Detroit A.C.T.U., which is under the patronage of Cardinal Mooney. The A.C.T.U. is one of the federates of the Detroit Archdiocesan Council of Catholic Men, which is affiliated with N.C.C.M.

AS YOU undoubtedly know, the right to associate together in organizations for the common good is defined by the Holy Fathers as a "natural" right. This means that it is a right which comes from the nature of man as a social being; as a person who cannot fulfill the objectives which God has set before him unless he works in unison—that is, in an organized manner—with other human beings. It is a sound philosophical principle that wherever there exists a human good which cannot be obtained by an individual operating alone, there also exists in human nature the right to organize unions to attain that good.

The primary example of the natural union is the family. The family exists because the fundamental human necessity of rearing children and propagating the race cannot be attained by individuals alone. Nor can it be attained as in the animal kingdom by a mere temporary association of male and female; but rather recognizes a permanent, life-long indissoluble union, a closed shop in the truest sense. We know it as the institution of marriage, which has been sanctified and raised to the dignity of the Sacrament of Matrimony. This is the primary union of human society—which should be a network of unions.

The labor union, although not arising from the same fundamental motives as the family union, is also a natural organization. In the existing economic structure it is not possible for wage earners to attain their end of supporting themselves and their families without self-organization into the free associations which we call labor unions.

In the Encyclical *Rerum Novarum,* Pope Leo XIII made it very clear that (1) workers have a fundamental and inalienable right to form unions, and that (2) the Church urges and recommends that the right be exercised. "It is gratifying to know," said the Holy Father, "that there are in existence not a few societies of this nature . . . ; but it were greatly to be desired that they should multiply and become more effective. We have spoken of them more than once; but it will be well to explain here how much they are needed, and to show that they exist by their own right, and to enter into their organization and their work."

This quotation in itself is sufficient to show that the Encyclical of Leo XIII can be summed up in a phrase now famous as the slogan of the C.I.O.: "Organize the unorganized." The Pope was fifty years ahead of the C.I.O.

After pointing to the human necessity and the natural impulse for organization into what the Pope called "private" societies to distinguish them from the "public" society which is represented by the State, the Pope says flatly, "Particular societies, then, although they exist within the State, and are each a part of the State, nevertheless cannot be prohibited by the State absolutely and as such. For to enter into a 'society' of this kind is the natural right of man; and the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the same principle—the natural propensity of man to live in society."

It is true, of course, that the law may, and indeed should prescribe the bounds upon which the activities of organizations, such as labor unions, would transgress upon the common good. "When," said the Pope, "men join together for purposes which are evidently bad, unjust, or dangerous to the State . . . the public authority may justly forbid the formation of associations, and may dissolve them when they already exist."

Thus in conclusion, we see that these principles must be held to be true: (1) The right to organize in labor unions is a natural right which may not be taken away by the State, by employers, or by anyone else. (2) The State may, however, make laws to protect the common good against private societies which are bad in principle or method. (3) Holy Mother Church wishes us to organize labor unions and most strongly urges that her children participate in them.

The conclusion inescapably shows that if we intend to be Catholics in the seven-day-a-week sense, we must go into our shops and our offices and carry out the requirements of the Pope to organize into unions. When we carry out the recommendation of Leo XIII in the right spirit, we are performing a work of mercy, an act of charity which is meritorious in the salvation of our souls. To prevent poverty by organizing and maintaining trade unions is fully as meritorious and probably much more effective than to carry baskets of food to the poor after they have been made poor by our failure to act.

RADIO SCHEDULE

THE HOUR OF FAITH (ABC Network)

Every Sunday 11:30 a.m., E.S.T.

MAY 5, 12, 19, 26

Rev. Charles Owen Rice, Director of Labor Relations Institute, Duquesne University, in a series of talks entitled "The Church and the Working Man."

Music for the Hour of Faith is furnished by violin, harp and organ, together with a male quartet.

THE CATHOLIC HOUR (NBC Network)

Every Sunday 6:00 p.m., E.S.T.

MAY 5, 12, 19, 26

Rev. J. Hugh O'Donnell, C.S.C., Ph.D., President of the University of Notre Dame, in a series of talks entitled "Hail Holy Queen!"

Music for the Catholic Hour is furnished by outstanding Church and Seminary guest choirs from various parts of the country.

CONFUCIUS SAID . . .

" . . . or so it is reported, that you can't pick a rice-pudding off a lemon tree. It sounds pretty obvious, on the face of it, and yet there are people wasting lots of time and effort trying to do just that.

"Here's how it is. Each of us combines in himself two distinct sets of actions. There is the life of the body and the life of the soul. Your blood is circulating while you are reading this paper. But blood-circulation and reading are as far apart as lemons and rice-puddings."

These words, from a recent Narbeth Newspaper Article entitled "No Rice-Puddings on Lemon Trees" are typical of the series: "catchy" and "snappy" but thought-provoking, stimulating, sound.

Do you know that if you are an affiliate of the National Council of Catholic Men you are entitled to a set of fifty-two of these articles, free of charge, every year?

The Narbeth Newspaper Articles are short items of Catholic information written in an interesting, easy-to-read style and intended for publication in secular newspapers. They have been appearing regularly for the past fifteen years and are now found in secular newspapers all over the United States.

We ask you as one of our affiliates to offer the articles to the editor of your local paper. Whether you live in the city or in the country makes no difference. Some big papers carry them; many country weeklies carry them. Ask the editor to run them in free space as part of his service to the community. If he says "NO," then, if you wish, offer to pay for the space. The main idea is to get Catholic information into secular newspapers.

For complete details write headquarters today for the booklet *The Narbeth Newspaper Plan,* which contains six sample articles.

NON-CATHOLIC LISTENERS

The N.C.C.M. asks all its affiliates to help them get more non-Catholic listeners for the Hour of Faith and the Catholic Hour by mailing direct to individual non-Catholics small envelope stuffers prepared by headquarters advertising the two network programs. The stuffers are attractively printed circulars which fit easily into an ordinary correspondence envelope. They carry pictures of the speakers together with a schedule of dates. When ordered in lots of one thousand or more the circulars may be imprinted on the last page with call letters and place on dial of local stations carrying either of programs, together with the name and address of the affiliate.

In Chicago the Archdiocesan Holy Name Union, which is affiliated with the National Council of Catholic Men, distributes, through its parish units, from seven to ten thousand circulars every quarter. In the February "work schedule" of the Chicago Union we read with interest the following instructions:

> "The President brings to the attention of the Executive Committee a special project which is recommended for immediate use and urges the Publicity Chairman to carry out the details of the plan which follows:
>
> "One of the major projects of the National Council of Catholic Men, with which the (Archdiocesan) Holy Name Society is affiliated, is its nationwide radio programs designed not merely for Catholics but also for a non-Catholic audience. It is their hope through these broadcasts to implant the seed of faith among non-Catholic radio listeners. To advertise the programs they have prepared a special circular. Our cooperation with them in this will consist of distributing the circulars to non-Catholic people. It is suggested that the Publicity Chairman compile a list of non-Catholics in your community to whom you wish to give or send the circulars. We will immediately mail you whatever quantity you require. . . ."

Have you seen one of the circulars? Write for a sample.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Common Law
At the Bar

ON MARCH 19, 1945, the District Court for the Middle District of Pennsylvania rendered a decision in the case of O'Leary vs. Social Security Board, which, if it had been allowed to stand, would have seriously endangered the tax-exempt status of practically all church-connected cemeteries. Moreover, it would have thrown the administration of the Social Security Act, insofar as cemetery employes are concerned into a state of complete confusion.

The Social Security Act levies a tax on employment. Among the exceptions in the definition of employment is "service performed in the employment of a corporation, Community Chest fund, or foundation organized and operated exclusively for religious, charitable, scientific, literary or educational purposes; * * * " While employers and employes of the above organizations are exempt from the tax, their employes are likewise excluded from coverage under Old Age and Survivors' Insurance provided for in the Social Security Act.

The case involved the Calvary Cemetery Association of Altoona, Pa., which was incorporated as a non-stock, nonprofit cemetery organization under the laws of Pennsylvania. The purpose of the corporation, as stated in its constitution, was "the forming and maintaining of a public cemetery for the burial of deceased Roman Catholics who may be entitled to burial according to the laws, rules, and regulations of the Roman Catholic Church."

Control of the cemetery was vested in ecclesiastical authorities, and it was operated for the burial of Catholics in general; however, a part of the grounds was set aside for the burial of decedents of mixed marriages. The cemetery association paid Social Security taxes, and one of the employes, Dennis J. O'Leary, upon reaching the age of 65, filed his application for Social Security benefits. The Social Security Board disallowed his claim on the basis of the proposition that the cemetery was organized and operated exclusively for religious purpose, and consequently was not covered by the Social Security program. The claimant thereupon appealed to the District Court, which decided that "The Calvary Cemetery Association was not a corporation organized and operated exclusively for religious purposes."

In so holding, the court stated, "The fact that this association is operated under the laws . . . of the Roman Catholic Church does not make it a corporation organized and operated exclusively for religious purposes. It is not a religious function to operate a cemetery, care for the grounds, sell concrete slabs for vaults, inter bodies, any more than it is a religious function to clean or maintain the property of a church." This thoroughly materialistic philosophy which formed the basis of the decision of the District Court was repudiated a month or so ago by the United States Court of Appeals in the following language: "We think the question concerning the claimant's employment is to be settled in accordance with what the Roman Catholic Church itself declares through its ecclesiastical law, through its authorized spokesmen, and through the rules established for the guidance of its members. . . . If the Church regards the burial of its deceased communicants and the maintenance of a burying place as a part of its religious observances, we think that fact makes the operation of the described burying ground a religious function." (Therein follows a series of citations of Canon Law principles.) This decision removes a dangerous precedent which might have very well resulted in such a narrow interpretation of the provisions of Subsection 8, Section 209 (b) of the Social Security Act, that many of our cemeteries would have been subjected by judicial legislation to the payment of Social Security taxes despite the fact that for all practical purposes they were organized and operated exclusively for religious purposes.

Another vitally important feature of this decision is the fact that it goes further than practically any judicial decision in giving weight to the Canon Law. The principle has been established by the United States Supreme Court that the law of a church will be recognized insofar as it affects the discipline of the members of the church. In this case we find the United States Circuit Court of Appeals making a determination affecting property rights based upon a judicial recognition of the binding effect of Canon Law. This decision is in accordance with and strengthens the trend of the courts to recognize the Canon Law in determining property rights incident to church litigation.—*George E. Reed.*

SECOND INTER-AMERICAN ASSEMBLY OF PAX ROMANA

Lima, Peru
March, 1946

ONE hundred and fifty Catholic students from 12 American nations met at the Second Inter-American Assembly of Pax Romana in Lima, Peru, from March 10 to 19, to study together their responsibility to the university, to the nation, to the continent and to the world. The gathering representing officers, leaders and ecclesiastical assistants of national Catholic student federations, included 10 from Argentina, 27 from Bolivia, 2 from Colombia, 4 from Canada (2 English-speaking and 2 French-speaking), 11 from Chile, 27 from Ecuador, 2 from Guatemala, 4 from Mexico, 1 from Paraguay, 3 from the United States, 1 from Uruguay and 50 or more from Peru itself. Coming as they did from the three Americas, the students represented the English, Spanish and French cultures of the Western Hemisphere, and carried on their discussions in the three languages.

Five and a half days of concentrated study at Chosica, near Lima, revealed the serious realization by the students of the Americas towards their responsibility as young Catholic intellectuals in the work of reconstruction and re-Christianization, and were a concrete manifestation of inter-American collaboration built on spiritual foundations as distinguished from political or commercial bases. On March 18 the delegates moved to Lima for three days of public manifestations, formal lectures and discourses, and visits to the high ecclesiastical and civil authorities, including a reception by His Excellency, Msgr. Fernando Cento, Apostolic Nuncio to Peru, and a reception by Sr. José Luis Bustamante, President of Peru.

The studies and decisions of the delegates have been summarized in 14 pages of conclusions. Of these we might indicate a few: (1) The need for directives on Student Catholic Action was expressed in the request that Pax Romana devote some future congress or meeting to a study of this subject. (2) Inter-American collaboration should be based essentially on spiritual factors. (3) Collaboration between the different cultures of America can become effective only through a reciprocal drawing together based on a profound sympathy excluding all false and hermetical nationalism and within the authentic Christian spirit proclaimed and defended by the Catholic Church. (4) The need was stressed for a better selection of students holding scholarships for studies abroad, and a better assistance to and orientation of these students by the Catholic federations of the land in which they study in order that they, on the one hand, may better know the Catholic life of that country, and on the other hand, may diffuse abroad a knowledge of their own countries and cultures. (5) The mission of Student Catholic Action to study and disseminate the Papal teachings on international affairs was stressed. (6) Emphasis was laid on the responsibility of Catholic students to contribute to the war relief program and to the reconstruction of a postwar intellectual and university life. In this connection each federation represented at Lima pledged a certain amount to be contributed to the student war relief program of Pax Romana.

The delegates also studied the responsibility of Student Catholic Action toward the problems of national community life. It was felt they should be interested in and concerned over the problems of national life because every problem of this type directly or indirectly imposes serious duties on every Catholic, and because these problems are intimately related to the common good, in which one must in conscience co-operate since on its attainment depends the possibility of freely and surely developing his own life as a Catholic individual or as a member of an association. Therefore, Student Catholic Action should make every effort to create in its members a social conscience of living together in all orders of life.

The final session of the Assembly was a solemn meeting in the Municipal Theatre in the presence of the Apostolic Nuncio and the President of the Republic. At this time the leader of each national delegation brought to the assembled students a message from the Catholic students of his country. A resumé of the conclusions was read as well as a message from the Second Inter-American Assembly of Pax Romana to the Youth of America. This was followed by a dinner, a final Act of Thanksgiving, and the farewells of those who in nine short days had lived together such an intense Christian and fraternal life of intellectual and spiritual work that they had cemented friendships similar in their strength to those existing among old school friends.—*Louisa D. Byles.*

Holy Father Speaks:

ON WORLD FOOD SITUATION

Official English Text of the Radio Address of His Holiness, Pope Pius XII (April 4, 1946), Appealing to Rulers and Peoples to Make Every Effort to Relieve the World-wide Famine Caused by the War.

WITH Our heart in the grip of deep anguish, We speed a cry of appeal today to the conscience of the world, to the sense of responsibility of the leaders in political and economic life, to the people's spirit of human sympathy and mutual charity; to all who have eyes to see and ears to hear, to all who are able to rise above conflicting opinions to impose silence on the rancour begotten by the war, and have left their minds and hearts open to the holy voice of human brotherhood.

And in particular We appeal to all those who, united with Us in the Christian Faith and fed on the doctrine and the law of Christ, can see in this appeal to their brotherly spirit the touchstone of a sincere and intense love of God. Poor humanity, just emerged from the river of blood through which it passed in the years of war, is mounting, in search of peace, a path ever rougher, ever steeper, ever more beset with brambles.

At its every step arise new hindrances and obstacles, the seriousness of which very few suspected in the first flush of hard-won victory. While statesmen, in their deliberations, often beset with difficulties, are trying to lay the first foundations of political and economic reconstruction, and to remove or, at least, smooth out the inevitable discrepancy of opinions and interests, lo, behind them rises the threatening spectre of famine.

As the experts bend over their statistics and the columns of figures slowly lengthen out under their eyes, they see forced on them the insistent and bitter certainty that the sinister shadow of famine rests on at least a quarter of the entire population of the globe.

Over immense territories, it threatens to reap whole multitudes unless timely remedies are brought to bear, and their number makes almost insignificant the undoubtedly impressive host of combatants and noncombatants struck down on all the fronts of the last war.

Various unforeseen and unforeseeable circumstances have aggravated the already formidable difficulties of provisioning: In eastern Europe insufficient cultivation of the soil due to the war's onrush and the subsequent forcible driving away of a great part of the local population; bad wheat harvests in southern Europe and the lands which border on it; poor harvests, especially of rice in eastern and southeastern Asia, and drought in South Africa.

The consequences are becoming visibly clear. They are an increased and indispensable need of importations for Europe in these months before the coming harvest and an imperious necessity of aid for the populations of the other territories We have named, which in normal times were self-sufficient.

Undoubtedly, vast regions produce much more than is needed by their own populations. But, not to speak of those which unhappily found themselves involved in the world conflagration and experienced war and postwar devastation, notable supplies, which had been accumulated, were withdrawn from the public market during the conflict and used as fodder for animals or subjected to chemical-industrial processes.

In any case, even with the provisions still available, to tide things over till the next harvest will not be possible without grave difficulty and unless every available means is used. And even so, at the beginning of the harvest practically nothing will remain in reserve.

The difficult food situation, in consequence, will not be definitely solved even then; it may persist, which God forbid, until the following harvest.

So there will be almost sixteen months, during which the daily prayer which we send up to Our Father in Heaven even in times of prosperity, will have to become more earnest and more fervent: Give us this day our daily bread!

We doubt not that the peoples who in the prosecution of their war objectives showed such a great power of organization and such an heroic spirit of sacrifice, will give proof of the same qualities now that there is need to snatch from death millions of human beings.

It is a question of setting free what stocks still exist and then of building up new ones, of hindering the waste of food stuffs or their use for any other immediate purpose than that of nourishing man, of avoiding inconsiderate or unjustifiable cessation of work, of setting apart adequate transport facilities, of taking the necessary financial measures, of seeking and using every possibility of sowing.

These are matters all of which require organizational ability and the spirit of sacrifice. Nonetheless, if organization, however expert and strong, were to be reduced to no more than an administrative policy, if the spirit of sacrifice, urged even to heroism, were not to be fixed by an ideal higher than that of mere military or national discipline, it would be little indeed.

The human race is threatened by famine. And famine, of itself, is the cause of incalculable unrest in the midst of which the future peace, yet only in germ, would run the risk of being suffocated before being born. And yet how necessary is peace for every people of this earth. In the face of this common peril there is no room for thoughts of vendetta or reprisal, for lust of power or domination, nor for any desire of isolation or of a victor's privileges. That is very well understood in North America.

In this great world offensive against famine, the United States have generously taken the lead. They have placed at the service of this holy cause their gigantic power of production. They have doubled their efforts to increase the surplus of foodstuffs, destined for exportation. Canada, too, as we know is taking the same way in its traditional liberality. For its part, Great Britain, with timely forethought, has convoked in its capital an international conference to discuss food problems and in the meantime has left in force war time restrictions on the use of many eatables.

It is certain that a small, scarcely noticeable, rationing in the better supplied countries would result in such saving of food as would afford other peoples, harder hit by famine, a marked relief in their more urgent needs. For that reason, We look trustfully to the states of Latin America. In the past the noble hearts of their citizens, Our dearest sons and daughters, have been

opened wide to every appeal of charity, to all great interests of humanity.

Divine Providence has assigned them in our days a magnificent task: to be the dispensers of its gifts. It is a task such as the Patriarch Joseph had in the years of want when he was put in charge of the granaries of Egypt. In very truth the granaries of the world, the Argentine and Brazil, on the eve of the calamities saw their immense lands answer to their labor and their agricultural methods with a fertility surpassing that of pre-war years.

They are, therefore, in the happy position of being able to re-establish in large measure the shaken equilibrium by lending aid to their more needy brothers. May the conviction penetrate everywhere that the present threat of famine is a common danger, which should draw together all the peoples in brotherly solidarity and union such as leaves behind it all differences, all conflicts, all particular interests.

What does it matter, at this moment, to know where to lay the responsibilities or what share in them falls to each one for the wrongs and fatal negligences? What does it matter to ascertain who is more or less worthy of help?

What is really urgent now is that prompt and sufficient succor reach wherever need is making itself felt.

Today more than ever it is time to hearken to the words of the Saviour: "As long as you did it for one of these, the least of my brethren, you did it for me."—(*Matt.* 25, 40).

It is time to attend also to the bitter reproach He makes to whoever for selfishness or indifference does not come to the aid of his neighbor in an obvious state of need.

In effect, these warnings show the grave responsibility before God of all those who, because of their special gifts or because of their position, are summoned to ward off that danger in a directive or in an executive capacity, by reason of their office or by their private effort.

They show the grave responsibility before God of all who by their foresight and diligence and wise economic arrangements in the production, transport and distribution of food have it in their power to alleviate the misfortunes of many.

And those same warnings show yet graver responsibility before God of those whose cruel selfishness in accumulating and hiding provisions or in any other way shamefully exploit the misery of their neighbors—individuals or peoples—for their own personal profit or to enrich themselves by illicit speculation or vile forms of trade.

It would be fatal to think that the crisis can be overcome unless tranquillity and public order are maintained. It is necessary that all remain calm. History shows us only too often the disastrous results of that delusion which drives hungry mobs to revolt and pillage. That is like claiming to make the fields fruitful by sowing sparks in the desolate stretches of stubble.

Woe to those who would will to start the fire by incitements to useless disturbances. Woe to those who stir it up by the sight of their scandalous luxury and by their extravagance.

Extravagance! Fathers and mothers of families see to it that your children better appreciate the sacredness of bread and of the earth which gives it to us. Our age has forgotten it too much. From a decent simplicity of life it has slipped insensibly into seeking and satisfying unhealthy pleasures and fanciful needs.

And, lo, God making scarcer His gift of bread has willed by this hard lesson to call it back to the straight path. May this lesson be taken in a docile spirit and lead to the establishment of a better economic and social order!

During the war years death passed forward and backward along the lines of battle and penetrated deeply into each land, striking down innumberable victims among the combatants and the civilian populations.

It is time that we bar its way, now that we see it getting ready to spread incomparably vaster carnage than that produced by the fire of arms. We must not allow it to engrave on millions of tombs of innocent children the tragic words of accusation: "The little ones have asked for bread and there was no one to break it to them." —(*Lamentations* 4, 4).

Hearken all of you individuals and peoples who have the means, in one way or another, to come to the aid of your Brothers, hearken to the Prophet's exhortation: "Deal thy bread to the hungry."—(*Isaiah* 58, 7).

But fix your gaze on the grand vision: It is not only the earth's hungry who at this moment hold out to you their suppliant hands. Christ Himself asks you for the bread of which His poor are in want. Every mouthful of food which you give to them is given to Him. Every mouthful which you refuse them is refused to Him.

The day will come in which what many do not see even yet will be made manifest before the eyes of all, when the Supreme Judge will appear in the majesty of His justice to pronounce before all mankind His irrevocable sentence.

Unhappy forever will they be in whose ears will resound the terrible condemnation: "Depart from me, accursed ones . . . For I was hungry and you did not give me to eat."—(*Matt.* 25, 41-42).

But blessed forever are those who will hear the Divine words of infinite sweetness, "Come, blessed of my Father . . . for I was hungry and you gave me to eat. . . . As long as you did it for one of these, the least of My brethren, you did it for me."—*Matt.* 25, 34-40).

Is This You?

THE Americans had entered Lingayen Pangisinan Province, in liberated Luzon. Young Dr. John McMahon glanced around the once quiet, book-lined library of Santisimo Rosario College. Suddenly his glance stopped, held by a magazine, familiar, speaking of home. There before him lay an old copy of CATHOLIC ACTION. How often in the days before the war had he seen his father's head bent over the copy of that magazine. His father, now dead, had edited that magazine. It spoke to the young soldier of home, of the father he would not see again.

That magazine had in past years spoken to many a lonely priest in the Philippines and other mission lands of the home which he had left. It had brought him, too, the teaching of the Church, recorded the events of Catholic interest, strengthened his tie with fellow-Catholics in every land. In the years before the war missionaries had sought this magazine to aid them in their work and often there had been friends to provide it for them. With the war, came a cessation of the exchange of ideas and literature, but now the missionaries are writing again, asking to be put on the list. Surely, again, there will be men and women to subscribe to CATHOLIC ACTION for these missioners. Your subscription sent in today, marked "missionary subscription," will mean that once again CATHOLIC ACTION will be read in these distant lands, once again the words of the Holy Father, the teaching of the Hierarchy, the deeds of their fellow Catholics, will inspire men to more noble action in the cause of Christ. This is your opportunity. We are counting on your support.

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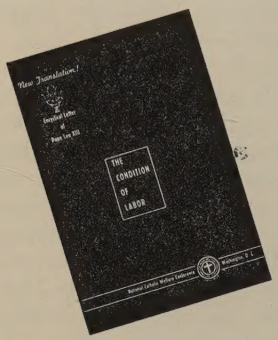

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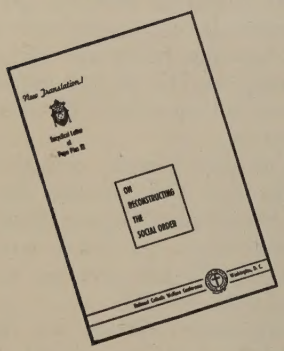

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